



HARAMBEE FLAME



Jan.

1986

A Publication of the Harambee Afrikan Cultural Organization

THE FIGHTING PEOPLE

-a guest editorial by

Thelma McCray

Fight, fight, fight is what Black people have done since involuntarily coming to the New World. History shows us that we have always had to fight for a cause. We have had to fight for our very lives. In addition, we've had to fight for the necessities of life -food, clothing, and shelter- just so we could exist.

There were two great leaders from the past who fought to pursue their hopes of improving the condition of Black people. Black nationalist Marcus Garvey had the idea of uniting all the Black people of the world into one great body to establish a country and government absolutely our own. In observing the racial problems in the United States of America, he asked himself, "Where is the Black man's government? Where is his king and kingdom? Where is his president, his country, his ambassador, army, and men of big affairs"? He could not find them. Determined, he declared that he would help bring them into being.

Sad to say, Marcus Garvey did not establish a government that could protect his people. In picking up where Marcus Garvey left off, Malcolm X was another great leader who tried to convey to his people to put personal dislikes aside. In an address he gave in Cleveland in 1964, he stated, "I would like to clarify something concerning myself. I'm still a Muslim, my religion is still Islam. That's my personal belief. Just as Adam Clayton Powell

(Continued on page two)

RESPONSIBILITIES IN '86

During this past year, we(The Harambee Afrikan Cultural Organization) exercised our responsibilities to educate our members, to educate you other Brothers and Sisters with whom we've come into contact(through our meetings, newsletter, etc.), to attempt to stimulate and provoke you into thought and progressive action, and so forth. We deserve a good grade for our effort and maybe a fair grade for success. We do our work under very adverse conditions. For whatever positive influence we may make, there seem to be countless forces generating negative influences. We conduct our education programs and distribute the HARAMBEE FLAME and do whatever other things opportunities present for us. But we must compete with television, radio, newspapers, magazines, the school system, and other institutions which promote attitudes and behavior on our parts that are destructive to ourselves and to our collective interests.

In the Bible it is said that many are called but few are chosen. The Harambee Afrikan Cultural Organization, in its efforts to secure assistance from Sisters and Brothers outside the prison, can accurately and appropriately state: "Many are called but few choose to be of help." Though some Sisters and Brothers on the outside have conducted education programs for our members, assisted in the reproduc-

(Continued on page 3)

Also In This Issue:

Louis Farrakhan, Part II; FLAME Editorial Policy; Reviews: DOUBLE YOKE and THE BLACK SCHOLAR; From Other Sources: South African Lobby, Infant Mortality, Right-wing Africans in the U.S.

We dedicate this edition to Nelson & Winnie Mandela.

THE FIGHTING PEOPLE

is a Christian minister who heads the Abyssinian Baptist Church in New York but, at the same time, takes part in the political struggles to try and bring rights to the Black people in this country; and, Dr. Martin King is a Christian minister down in Atlanta, Georgia who heads another organization fighting for the civil rights of Black people in this country."

To bring this home, there's another great leader who is in our midst today, one who does not get the recognition he deserves-- Senator Ernie Chambers of Omaha. He has fought on a number of occasions for the rights of all people in this community. In 1979, he successfully worked for passage of a legislative bill to have the Omaha city council members elected by district instead of at large. Because of this effort, a Black city council member was elected in 1981. In 1980, Ernie was the first state legislator to introduce a resolution calling for Nebraska businesses to divest from South Africa. This resolution later became law (N.S.L. 1984) and joins a long list of other things accomplished by Senator Chambers on behalf of Black people.

Like Malcolm, Marcus, Martin, and Senator Ernie Chambers, I, as a Black woman, also have a strong desire for justice for my people. I am possessed by their spirits, and the spirits of others like them, who have the same objectives. Since history has shown us, time and time again, that there is a crack in the Liberty Bell, we should be able to see that the only way we can obtain justice is through each other.

In the Constitution, it states that all men are created equal. It seems, however, that the Constitution only applies to White people and that that application has been accomplished through the use and abuse of people of color. I believe that, too often, we have allowed our concerns--often in diluted form--to be discussed in forums over which we have no control and into which we are unable to provide any meaningful input. These forums/institutions include television programs and commercials, movies, the news media, school systems, and political arenas.

And we wait for these opinion-forming insti-

tutions to devise solutions for our problems. But just as we fought side by side with the White majority in the 1770's Revolutionary War and did not get invited to drink the champagne of freedom and justice, so too can we not wait for others to deal with our plight in the 1980's.

We have common problems, yet differing approaches. None of these approaches should take a front seat to the problem-solving toward which these approaches are addressed. And no approach should be assumed to be inferior to another until such time as it has proven to fail. We have failed in many instances, not because our approach was faulty, but because we didn't try or didn't try hard enough. As to our ultimate goals - equality and justice - we will not fail, so long as we cease our abuse of each other, rid ourselves of petty jealousies, quiet our rhetoric in order that we may hear the vibrations of past efforts, and together define the actions we must collectively take. We have fought before. We must unite our Third World goals and fight again for justice and equality for all.

FLAME EDITORIAL POLICY

The HARAMBEE FLAME is a Pan-Africanist publication, which means that we see African people, wherever our places of birth and/or residence, as having interests in common and as facing problems rooted in the same international system of racism and "free" enterprise. We do not make artificial distinctions between African people and refer to people of African descent as being African whether we be born in Africa, the Americas, or elsewhere.

We present news and views about and/or of concern to African people. The FLAME is intended both as a tool for education and thought provocation and as a forum for the exchange of ideas. We invite your articles (news, editorials, poetry, short stories, etc.) and comments. Announcements are also welcomed. Submit your articles to: HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE; 68502-0500. Send stamped, self-addressed envelope.

-Mopashitwe Mondo Byen we Langa
(aka David Rice)

Editor

LOUIS FARRAKHAN, part 2

In the previous issue of the FLAME, we examined, in "Louis Farrakhan: Who Is He," the question of media portrayal of Louis Farrakhan, interpretations and implications of statements he's made, and other related questions. Part of the article focused on the matter of anti-semitism. As a kind of postscript to that part of the discussion, we offer an excerpt from WORLD CULTURE AND THE BLACK EXPERIENCE by Dr. Ali A. Mazrui:

"There is a profound racial ambiguity about the Jews; and there is a profound pigmentational ambiguity among Arabs...Large sections of the Arab populations of the Middle East are indistinguishable in physical features from Greeks, Spaniards, Italians, and other Mediterranean people. On the other hand, many Arab Sudanese are as black as the non-Arab Sudanese, and would certainly be indistinguishable from Hausamen and Jamaicans.

"The Jews, a much smaller sector of the Semitic peoples (Emphasis added), command only fourteen million in the world as a whole...

"Eighty-four percent of the world's Jews are, according to some estimates, Ashkenazic Jews. It was in the tenth century that this group, settled in the Rhineland, began to assume general importance for the future of the world Jewry. It would seem that the group's name is derived from the medieval Hebrew word for Germany, 'Ashkenaz'...

"The remaining 16 percent of the world Jewry is made up mainly of Sephardic and oriental Jews...

"The oriental Jews are scattered from North Africa to the Indian subcontinent. There are additional small groups of Jews, such as the Falasha Jews of Ethiopia."

The point of the above is to illustrate the ludicrousness of equating either anti-Jewish or anti-Zionist statements or attitudes with anti-Semitism.

.....

Nevertheless, and whatever the actual attitudes held by Louis Farrakhan toward Jews, the primary question for us African people in the U.S. is this: what is the meaning of this man to us--Is he someone we can and should look to

(Continued on page 4)

RESPONSIBILITIES

tion of the FLAME and in its distribution, and otherwise assisted in the furtherance of our objectives, most of those whom we have called upon have done virtually nothing.

Apparently there are many African people in the Omaha-Lincoln area who either don't see importance in our efforts to develop in African prisoners here a healthy love and respect for their selves as African men and for their Sisters and Brothers as African people or, if they do recognize the importance, don't care. In view of the many serious problems we African folks have, in our communities here in the U.S. in particular, this apparent ignorance and/or complacency is absurd. Most, if not all, African men in this prison will return to our respective communities. The Harambee Afrikan Cultural Organization wants it to be the case that the work of our organization will have made a positive difference with respect to the attitudes, behavior, and actions on the parts of these men upon release. Brothers and Sisters outside the prison have no lesser stake in this than do those of us who are locked up.

We hope that this new year will be marked by a substantial increase in the numbers of African people from the outside participating in our programs and in an increase in the level of participation on the parts of those already working with us. There is much work to be done. Many people can do much work if each does just a little.

Affixed to this edition of the FLAME is a sheet which lists our meeting dates and times for the next few months. Please ask yourself how much time you honestly believe you can contribute to us and how important you believe our achieving success is. Then fill out the sheet and return it to us.

SUPPORT THE FLAME. SUBSCRIBE!

The HARAMBEE FLAME is published monthly by the Harambee Afrikan Cultural Organization. Our newsletter is the only regularly published Pan-Africanist periodical in the Omaha-Lincoln area. To subscribe, send a \$6 money order to: HARAMBEE FLAME; *Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68502-0500. *payable to

FARRAKHAN

for leadership?

On September 14th., Louis Farrakhan addressed an estimated 16,000 people (the vast majority of whom were African people) at the Forum in Los Angeles. The size of this crowd was fairly typical of the kinds of numbers Farrakhan attracts. So, clearly, he has one essential qualification for leadership--the ability to draw large numbers of people. And reports from the press, particularly the non-Establishment press, indicate that Louis elicits very enthusiastic responses from his audiences. This too is an important factor in judging whether or not a person exhibits leadership. According to Dr. Charles W. Faulkner, in an article by him in the December 19 edition of the OMAHA STAR, "It is reliably reported that more than 40,000 entrepreneurs have each contributed \$10 for membership in Mr. Farrakhan's economic program POWER, (People Organized and Working for Economic Rebirth)." While a contribution of \$10 from a businessperson can hardly be said to be some sort of major sacrifice, the fact that one person can persuade 40,000 people to do anything must be considered significant.

There can be little debate, then, over the question of whether Louis Farrakhan has the capacity to lead. Moreover, it is abundantly evident that he already is a leader for a fairly large number of African people in locales such as Chicago, Los Angeles, and D.C. The question that remains is whether Louis Farrakhan is the kind of leader we need. What would he lead us to do? On the basis of his speeches, interviews, articles, as well as reports on him, we discern the following major themes: economic self-sufficiency and independence on the part of African people in the U.S.; development of high moral and ethical standards and our adherence to them; the ceasing of acts of selling out on the part of many of our economically well-to-do entertainers, athletes, and other such public figures.

All of the above are worthy aims. However, the first two might not be as constructive as they could be. When Louis pushes for economic self-sufficiency, particularly with respect to POWER (People Organized and Working for Economic Rebirth), is he proposing a coo-

perative economics in which we will collectively contribute to and derive the benefits from? Or is he talking, like so many "Black Reaganites" and others of such ilk, about "black capitalism"? It appears, thus far, that Farrakhan is speaking of the latter. If this is the case, we would do well to be wary of such a program. The so-called "free enterprise" system, regardless of what color one paints it, has to, by its very nature, place and maintain the profits of those who own in a position of priority over the needs and interests of those whose labor makes those profits. There are African people among the ranks of American millionaires. But the degree to which our communities have benefitted from this fact is miniscule in proportion to how much these wealthy among us have benefitted. It is crucial that we find out precisely what Louis means when he speaks of "economic self-sufficiency/independence."

In the meantime, though, it is obvious that we are throwing quite a lot of money away on alcohol and other drugs, material status symbols, etc. and would be far better served by pooling our resources for worthy and collectively beneficial economic objectives. In addition, it makes no sense whatsoever, for us, a subjugated people in the U.S., to be spending our money to contribute to the wealth of the dominant Caucasian society when we could be spending this money among ourselves for goods and services which we can produce and offer.

As regards the matters of self- and mutual respect, moral and ethical standards, etc., when we can look around in our communities and see pimping, drug-peddling, sell-out politics, and so forth, it should be plain to us that we are in need of "cleaning up our act." But by what standards shall we do this? Louis Farrakhan does give the impression of forthrightness. Yet, there seems to emanate from him something which gives cause for us to wonder how tolerant we would be, under his leadership, of groups which might reject the "American Dream"--groups such as MOVE, Rastafarians, and others that view many middle-class norms as unwholesome. Farrakhan gives the impression of one who envisions a kind of black mini-America in which everyone would be respectful and law-abiding. He seems to be saying that he accepts the basics of what America is but simply wants us to have our own piece of it.

(Continued on page 5)

FARRAKHAN

As to Farrakhan's attacks on our entertainers, athletes, and other public figures, we would be hard-pressed to stand in opposition to that. It is pathetic how much Uncle Tomism and Aunt Jemimaism we have in these ranks. A very large number of the most visible American-born Africans are what we might call "Afrocasians"--persons of African descent who seem to care more about and pattern themselves after Caucasians than they do about and after African people. And then there are those more "sophisticated" Afrocasians who seem to identify with us but who act in the interests of the Establishment. If Louis Farrakhan's leadership can lead to the development of a situation in which our public figures cannot get our support without giving it, this will be a positive thing.

All in all, whether we choose to accept Brother Farrakhan depends on the answers we arrive at to the questions posed here and to other questions which may have as much or more importance. It depends on what our values are, what kinds of visions for the future we have. For those of us who see this nation as being basically okay and who believe that its values, minus racism of course, are desirable, we might find it easier to accept Farrakhan as a legitimate leader. For those of us who see "the system" as being corrupt and stifling by its very nature, we will probably have to seek the answers from Farrakhan to some very fundamental questions.

For the time being, we are forced by our recognition of reality, to bear witness to the truth of what Brother Farrakhan has to say about what is happening to and around us. And so long as this remains the case, we should not allow ourselves or any among us to be used by the Establishment, or representatives thereof, to condemn or otherwise demean this Brother.

-Editor

Now Available!

African Poets In Nebraska, Vol. II

Send \$2 donation to: AFRICAN POETS IN NE. VOL. II

* Harambee Afrikan Cul. Org.

P.O. Box 2500

Lincoln, NE. 68502-0500

*payable to

BOOKS & PERIODICALS

DOUBLE YOKE by Buchi Emecheta

George Braziller, Inc.
New York, New York 1983

This book, by Nigerian-born Buchi Emecheta, is a novel which addresses the issue of conflict between old and new, between traditional and modern. It tells the story of Nko, a young woman who attends a Nigerian university so that she can obtain a career and achieve both independence and the capacity to lend support to her aging parents. She finds herself confronted by opposing values, from the campus (representing modernity) on the one hand and from her manfriend (representing tradition) on the other.

"She must either have her degree and be a bad, loose, feminist, shameless, career woman who would have to fight men all her life or do without her degree, and be a good loving wife and Christian woman to Ete Kamba and meanwhile reduce her family and herself to being beggars at Ete's table. Oh blast it all! She was going to have them both."

And Nko does, in fact, go after them both. The struggle she faces, as well as that faced by Ete (her manfriend) is a complex and emotionally charged one. This novel is very well written and offers insight into the difficulties raised by Westernization in traditional African societies.

THE BLACK SCHOLAR

P.O. Box 7106
San Francisco, CA
94120

This current issue of THE BLACK SCHOLAR is, as usual, excellent; but is particularly on time due to its special focus on "U.S. Anti-Apartheid Upsurge." Aside from carrying very informative articles on this matter, it also contains a listing of African Studies Centers in the U.S., which provide "a variety of services;...producing and selling materials, assisting those designing curriculum materials; evaluating educational materials, providing speakers and conducting in-service training and workshops."

FROM OTHER SOURCES

ONE OF BOTHA'S BOYS

"With the 1986 elections and a new session of Congress drawing near, the South African government has committed nearly \$1 million to three new lobbying firms with strong ties to the right wing of the Republican Party....

"Two of Pretoria's new lobbyists--William Keyes and Ronald Pearson--have kept their posts as top officials with political action committees(PACs) that have contributed in the past to such standard bearers of the 'New Right' as Sen. Jesse Helms(R-NC) and Rep. Jeremiah Denton(R-AL). Keyes, co-founder of the conservative Black PAC, blitzed North Carolina in 1984 with football heavyweight Roosevelt Grier on behalf of Helms' senatorial campaign....

"Keyes gained national attention late last month in a WASHINGTON POST article marking him as the black American who lobbies for South Africa's white minority government....

"Keyes signed his \$390,000 contract with the Botha government in August, after first visiting South Africa, courtesy of the South Africa Foundation, and eventually meeting with the country's two top foreign affairs and information officials, Louis Nel, deputy minister of foreign affairs, and Foreign Minister Roelof(Pik) Botha...."

-Excerpted from an article, "Pretoria's U.S. Lobby Tied to 'New Right'," in the December 16, 1985 edition of AFRICA NEWS.

BRIDGE BETWEEN CAMEROON AND CHAD

"A new bridge between Cameroon and Chad has reduced from 30 days to 10 days the time it takes to deliver imports from the Atlantic Ocean port of Douala, in Cameroon, to Chad's capital, N'Djamena--some 2,000 kilometers(1,250 miles) away....

"The United Nations Development Program(UNDP) and five other multilateral and bilateral organizations worked with Chad and Cameroon to build the bridge. The new link...speeds delivery of food imports into landlocked Chad, where 1.5 million people--one in every three--survive on international food aid...."

-The preceding excerpted from an article, "Bridge Speeds Food Delivery," on pages 10 and 11 of the December 16, 1985 edition of AFRICA NEWS

INFANT MORTALITY

"The infant mortality rate in this predominantly Black city(Washington, D.C.) has soared to twice the national average, highlighting a national trend. The rate among Black infants here is three times higher than among whites....

"The relation of income, race and class to the district's infant mortality is clear. While the infant mortality rate in the prosperous, overwhelmingly white Ward Three dropped from 9.9(per live births) in 1983 to 5.6 in 1984, the impoverished Ward Eight saw an increase in infant mortality from 17 to 22 in the same period."

-Excerpted from "Infant Mortality Rate Soars In D.C.," which appears on page 4 of the December 18, 1985 edition of THE GUARDIAN.

REAGAN'S BOYS

"Sensing the possibility that the Democratic Party may be risking the allegiance of its core constituency--Black people--by pursuing a rightward course, some Republicans are beginning to make overtures to African-American voters....

"Republican bridge-building efforts are directed squarely at the Black middle class, estimated by the Census Bureau in 1983 to include about 25% of all Black families. With this audience in mind, GOP publicity machinery has lately been arranging repeated media mentions of conservative Black intellectuals. Such figures as economist Thomas Sowell and Equal Opportunities Commission chief Clarence Thomas have in turn been loudly insisting that most civil rights leaders are 'out of touch' with their constituents' real interests and ambitions. They point to Kemp's enterprise zone bill and to Gingrich's 'conservative opportunity society' themes as 'Republican New Ideas' that should attract Black entrepreneurs and professionals..."

-Excerpted from "Loyalty sinking As Democrats Drift To Right," Dec. 18 GUARDIAN.

Please check the calendar of Harambee Afrikan Cultural Organization meeting dates and times, fill out the form, and send it to:

Harambee Afrikan Cultural Organization
Attn: Education Chairman
P.O. Box 2500
Lincoln, NE
68502-0500

JAN.	FEB.	MAR.	APR.	MAY
5 SUN.	1 SUN.	2 SUN.	8 TUE.	6 TUE.
14 TUE.	10 TUE.	11 TUE.	13 SUN.	11 SUN.
19 SUN.	15 SUN.	16 SUN.	22 TUE.	20 TUE.
26 TUE.	24 TUE.	25 TUE.	27 SUN.	25 SUN.
		30 SUN.		

MEETINGS
BEGIN AT
5:45 AND
CONCLUDE
AT 8:00

I (name, address, and telephone number _____)

wish to attend the meetings on the following dates: _____.

I wish to bring the following persons with me: _____

☐ I will be presenting a program addressing the topic of _____. A brief description of my presentation is as follows: _____

☐ I will not be presenting a program.

.....

Our educational focus for the period from Jan. through May will be on the history of African people from the time of the period of European incursions into Africa until the present and will cover aspects (history, religion, culture, etc.) of that history as it relates to African people throughout the Diaspora. Also, please list any materials and/or equipment you will be bringing in. To contact us by phone, call 471-3161, ext. 330 or 379 and ask for the Harambee Afrikan Cultural Organization sponsor, Bill Huelsdonk. Call in the afternoons, Monday through Friday.

H.A.C.O.
P.O. Box 2500
Lincoln, NE
68502-0500